[REGISTERED FOR TRANSMISSION ABROAD.]

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

No. 19. Vol XXXI. Saturday, May 8, 1869. Price One Penny.

## A GREAT MOVEMENT FAIRLY INAUGURATED.

The second of the wholesale stores of "Zion's Co-operative Mercantile Institution," was opened this morning (March 10th) by the President, accompanied by the Board of Directors and officers of the Institution. It is in the building formerly occupied by Messrs. Eldredge and Clawson. The stock of goods is excellent, very well assorted, and comprises a wide range of articles, and purchasers from the city or country can obtain supplies there of everything they are likely to need, and at figures that cannot fail, we think, to give satisfaction.

We feel more than gratified at the success which has, thus far, attended the inauguration of this enterprise. The movement is a highly important one, and it must be attended with great results. The Latter-day Saints have, from the beginning, established their credit for unity on points of doctrine. They have been remarkable for this quality wherever they have been known. This unity has not been confined to their belief, it has extended itself to their actions, and some of the hatred which has been entertained towards us is traceable to the fear which the practical carrying out of this principle by us has created in the minds of narrow-minded, ignorant, bigoted people.

But, though others have thought the union to which we have attained in these matters very remarkable, we, ourselves, have not been satisfied with it. The progress we had made only served to show us how much more we ought to make to bring about the condition of things at which we aim. This has been more especially the case in business matters. Our business interests have not been so closely connected as our religious interests. All who have reflected upon the subject have felt that they should be, and it has been the aim for years of the President of the Church, and those immediately connected with him, to bring this about. Such a consummation is not arrived at, however, in a day. It takes time to educate the people, and to create a public opinion favorable to any scheme, however enlightened and praiseworthy it may be, which comes in contact with old-established usages, views and prejudices. So long has the practical operation of this theory been delayed, that many have looked upon it as impracticable and entirely beyond the power of the people and their leaders to accomplish. Though the advancement made has been slow, still there has been progress, and we feel convinced that the people have become so thoroughly imbued with the theory that, now that it has taken practical shape, their progress will be rapid.

We have never witnessed in peaceful times among us a more willing, unselfish and magnanimous spirit, than has been exhibited by many of our merchants in aiding in the establishment of this Co-operative Institution. They have been ready and desirous to

do all that could be asked of them. What might be looked upon as their own personal interests, viewed from the standpoint generally occupied by men, have not been considered; but when it was fully decided that it was wisdom to establish this Institution, they arranged their own business in such a manner that it would not interfere in the least with the successful carrying out of the proposed plan. This change, to those who do not understand the principles in which the Latter-day Saints believe, and upon which they act, must, to say the least, have been surprising. To see men in the full tide of success perfectly willing to invest largely in the Co-operative Institution, to change their business, or even retire from it altogether, and rent their buildings, and to do all in their power to make a plan a success, which, according to the ideas that prevail in the world, if successful, must inevitably result in injury to their business, is something so remarkable that it cannot escape comment. It is only another proof, however, added to the many which the world have already received, of the devotion of the Latter-day Saints to principle.

Now, that this measure has been adopted, it remains for the people to sustain it. Everything has been done by the principal stockholders, the President, and the Board of Directors, and the officers of the Institution, to make it a success. It should receive from every Latter-day Saint his cordial co-operation. It is an important change, and will, if carried out and sustained in the spirit with which it has been inaugurated, produce a great revolution in all the business operations of this Territory. We look for immense results to flow from its successful operation. We possess every essential to make us a wealthy and powerful people; we are healthy, frugal, industrious, united, of good habits, have enlightened wisdom to guide us, and are constantly increasing in numbers. With these qualities greatness and wealth must come to us. What people in history ever possessed them who did not become a mighty power in the earth? This change is but the first of a series of changes that will be introduced to make us more united in our business affairs. To be a strong, influential and happy people, our wealth must be equally divided. We must avoid the errors which other peoples have fallen into as their wealth increased—one class wallowing in wealth and luxury, while another class, of the same flesh and blood with themselves, groaned in ignorance and poverty.—*Deseret Evening News.*

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## THE WELSH FASTING GIRL.

Dr. Lewis, of Carmarthen, sends to the *British Medical Journal* a report of the case of the Welsh fasting girl. Sarah Jacobs, aged twelve on the 17th of next month, is the daughter of a farmer residing in the parish of Llanfinangel-ar-Arth, Carmarthenshire, and is the third child in a family of seven. All the other children are healthy. There has not been any fire in her bedroom from the commencement of her illness. The alleged facts respecting this girl are that she has not swallowed any food whatever since October 10, 1867; and that she has not swallowed any water or any other fluid since the end of December, 1867. Sarah Jacobs was healthy as a child, and remained so until February, 1866. At that time she passed through an attack of scarlatina which spread through the family. About the 15th of February, 1867, she first complained of pain in the epigastric region. On the 17th of February the epigastric pain, which was chiefly in the left side, became agonising, and continued until the evening, when, after taking some remedies ordered by Mr. Davies, of Llandyssil, she was relieved. She has never left her bed since this severe attack. For a month she partook of rice and milk and a preparation of oatmeal and milk in fair quantities. She then gradually declined in her desire for food until the 10th of the following October (1867,)

when she ceased to take any food whatever. From this date to the following Christmas she was given small quantities of water, in the course of the day amounting to only a few teaspoonfuls; but since the end of December, 1867, she has not swallowed any fluid. Occasionally, after coming out of her attacks, a little water is applied to her lips; but even this has not been done for the space of nine days. Since she ceased to take any food she has not suffered from any intercurrent attacks of illness, saving a few herpetic eruptions on her lips, and an occasional headache. The last time the bowels were moved was on November 6, 1867. In May, 1867, she lost all her hair; but since then it has been entirely reproduced, and is now long. Her second dentition has been completed since her illness, and she has grown in length during this time. On April 7, 1869, she was lying on a low bed, on her back, the shoulders and head slightly raised, and her right arm outside the clothes, which she moved at will. Her face was not emaciated, but moderately full, with slight flush on the cheeks, and the nose and color of lips natural; her features were perfect, and good-looking; the skin of her face generally was healthy; her front teeth were normal, and it was said that the remainder were so, though I did not see them. The temperature of the forehead was natural; her eyes were bright, the irides of hazel brown color. The general aspect of her face was that of being delicate, not cachectic. The whole of the right arm was seen, and the legs; the color and texture of the skin on these parts were healthy; the hand looked delicate, and the nails well formed. The length of the right forearm and hand, from the point of the elbow to the end of the middle finger, was 14 inches; from the point of the elbow to the carpel end of the ulna was 8 inches; the girth of the middle of the arm, 7 inches, and of the middle of the fore-arm 6⅜ inches; the length of the whole body was 4 feet 8 inches, measured with a tape. The respiration was natural: 17 respirations in the minute. The superficial breadth of the chest, across the level of the mammæ, was 10 inches. The pulse was feeble, but distinct and variable, from 100 to 108 per minute. The temperature in the axilla, after three minutes' rest, was 95 degrees; the temperature of the feet rather low. She sleeps well every night, from six to eight hours, but she does not sleep in the day. She is cheerful in her disposition. I heard her read aloud a Welsh hymn; her voice was plaintive, but moderately loud and distinct. During my visit she had three or four attacks of unconsciousness; one was caused by the barking of a dog: she partially closed the eyelids, and remained perfectly still; the color of the face was not altered. After two or three minutes she heaved a sigh, made a slight sound, and seemed like one suddenly awaking from sleep. She is once a day removed from one bed to another, for the purpose of shaking her bed; during this time she remains in a state of unconsciousness, or what they call "a fit," and does not recover until replaced in her own bed. She is clothed in a colored flannel and calico nightdress. During the fortnight ending the 5th instant she was watched by two persons night and day. The statements made respecting Sarah Jacobs are of such an astounding nature that belief is scarcely possible. The girl's parents are respectable farmers, not in needy circumstances, and they could have no motive for imposing on the public.

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ANXIETY AND LABOR.—You cannot escape from anxiety and labor; it is the destiny of humanity. You may avoid indeed, to a great extent, (some at least may,) taking part in the struggle of life, in the sharp and eager competition of an open profession, or the not less intense pursuit of some worthy object of study. But, by what seems to me a just and wholesome retribution, those who shirk from facing trouble find that trouble comes to them. The indolent may contrive that he shall have less than his share of the world's work to do; but Nature, proportioning the instinct to the work, contrives that that little shall only the more weary him.—LORD STANLEY.

## WINTER AMUSEMENTS IN RUSSIA.

Of all the winter amusements other than field sports sliding down ice-mountains is the most exciting. Let me describe what an ice-mountain is. I have seen them described as two steep slopes covered with ice, opposite to one another, and so arranged that the impetus gained by the descent of one may take the slider up the other. Such a mountain I have never seen, and I very much doubt whether one ever existed, for it would be inconvenient in the highest degree, if it were possible. In the first place, the impetus gained by the descent of one incline could not take the slider up another incline equally steep and long; and if the up-slide were shorter, of course it would be hopeless to try and reach the top of the long up-slide by the return slide from the short incline. Again, supposing that the slider did succeed in going up to the top, his position in going up hill would be anything but comfortable. Going down it is all very well, but coming up, with one's feet higher than one's head, is a mode of progression that few people would care to indulge in.

The ice-hill on which I learnt to slide was a very different affair. First of all there was a platform raised about thirty feet from the ground, with sets of steps to mount by; from this platform, which was about three yards square, a slope of boards about two yards broad was built, reaching the ground thirty yards from the supports of the platform; and, as there was a considerable fall in the ground also, the incline was pretty steep. The slope was covered with snow beaten hard, and then water was poured down, which soon coated it with a complete sheet of ice. From the bottom of the slope a way was cleared through the snow from two to three yards wide and from 600 to 700 yards long. Upon this water was poured, and so a coating of ice formed. For the first 300 yards or so this run was more or less down hill, and then along the level. I omitted to state that the sides of the incline were protected by boards about a foot high. Such is an ordinary Russian ice-hill, and the only difference between this one and those which are built every year at St. Petersburg is, that the incline of the latter is not quite so steep, and is covered with slabs of ice fitted nicely together, which of course is much smoother than beaten snow coated with ice; the runs, also, are a good deal shorter, as they are on the level; and, lastly, there is a platform at each end, the runs being parallel with each other, so that you may descend one slide to the foot of the other, mount the steps, and slide back again. The sledges used on these ice-hills are about two feet long, fifteen inches broad, and six inches high, with iron runners.

Imagine yourself just on the point of making your first essay to steer yourself down one of these hills; you have a thick pair of leather gloves on your hands, and a cushion on your sledge; you sit down upon your frail-looking little conveyance with your feet well off the ice, and your gloved hands ready to press upon it on either side. A gentle push, and off you go. If you have a fair start, you probably reach the bottom of the incline without swerving from your course; but how shall I describe what your sensations will be on getting there? The sensation that Baron Munchausen experienced on being shot out of a cannon must have been much the same as what I felt when I reached the bottom of the incline for the first time. I slightly swerved from the course, and before I knew where I was my sledge had run into the bank of snow at the side, and I found myself over head and ears in a snow-drift, convinced, much against my will, that sliding down an ice-mountain was not half so easy as it looked. My first attempt was on a country-made hill, as I said before; if yours is on a well-constructed one, such as they build in St. Petersburg, you will probably fare better—you will rush like a whirlwind on to the clear run off, and, unless you lose your head, will arrive with little difficulty at the end. The steering is done with the hands—if you swerve to the right, press the left hand firmly on the ice—if to the left, the right hand,

and you will find that the sledge answers to the rudder most obediently. I had many falls before I reached the end of our long run, but it was difficult steering, on account of the slope in the ground. Sometimes I used to lie down flat upon the sledge and go down head first, with my hands extended before; so it was easier to steer, but not comfortable. On one occasion we placed two sledges side by side, and two of my friends lay down upon them, each one with his inside arm clasping the other's neck, the outside hands being extended for steering; when all was arranged I lay down upon my back between them, and off we started. When I tell you that one of these men weighed 18 st., you may imagine with what speed we shot down the incline.

Walking on snow shoes is another amusement which helps to while away a winter day, besides being a useful and necessary accomplishment, unless you would confine yourself to the beaten tracks when the snow is deep. With a little practice it is not difficult to walk on these snow shoes. The Siberian hunter carries with him a stout pole with a ball at one end, studded with iron spikes, if the country is hilly. With the help of this pole he can ascend steep slopes, and by sitting astride it he can regulate his speed in descending. I often used to amuse myself by sliding down snow-covered slopes without the aid of a pole. I had cords attached to the turned-up ends of my shoes, and by holding them tight I could steady myself and direct my course, though sometimes I got heavy falls. One particular fall I remember well. It happened thus: There was a steep bank to the river which I used to slide down in many places. It was a good place, for the level river at the bottom gave me a good run off, and the impetus gained in the descent carried me a considerable distance over the ice. After a good deal of practice I considered myself so skilful in descending steep slopes that I determined to try something more difficult. In one place there was a break in the bank, and a perpendicular drop of seven or eight feet. Before the drop was a steep slope of about fifteen yards, and again from the bottom of the drop another slope. I thought it possible to slide down the first slope, shoot the drop, and then slide away to the river. This I tried to do, but in shooting the drop I lost my balance, and fell heavily on my back on to the hard snow. I never tried the experiment again. Skating has just taken root in Russia as a popular amusement, and no doubt the rising generation will produce good skaters. At St. Petersburg there are several good spaces cleared and kept in order for skating, that of the English Skating Club on the Neva being far the largest and best. In the country it is very difficult, almost impossible, to have good skating. The first ice may be good, but it is sure to be spoiled by a thaw ere winter regularly sets in, and then it must be flooded before it is fit to skate upon again. I have passed several winters in the country, and I have tried many times to have a skating-place arranged, but there was always something to spoil it: a thaw for several days would bring down water on the ice, and this would freeze and form cat-ice on the top—or snow would fall during a slight thaw and stick to the ice, or come on unexpectedly when water had been poured on to the ice—always something to undo what had just been done. In town, where the ice can be flooded with engines at any favorable opportunity, it is easy enough to have skating; but in the country, with only peasants to potter at such work, it is very difficult.—*The Field.*

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A cunning man over-reaches no one half as much as himself.—BEECHER.

HOME DUTIES.—The man who considers that the home duties of a woman are inferior to the political work of man, must be either a bachelor or blind. The very highest qualities of the heart and intellect may be exercised by a mother, a sister, or an elder daughter, in watching over the physical, mental, and moral growth of the children in her care. Heroic patience, a vigilance that never tires, an adaptation of means to the end, a careful study of individual traits, a keen psychological insight, may all find ample room for exercise within the four walls of even an humble home.

## SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

*(Jewish Chronicle.)*

During the latter years of his life Maimonides was chiefly occupied by his duties as physician to the royal family of Egypt. He wrote at that time to his friend Ebn Tibbon as follows:—"I am so perpetually engaged that it will be impossible for you to obtain a single hour's private conversation with me in any portion of the twenty-four. My usual attendance on the king is once every morning; but when his majesty, or his wives, or any of his family, are the least indisposed, I am not allowed to leave the palace, so that my whole time is almost spent at the Court. I go there every morning early; if all be well there, I return home about noon; but no sooner do I arrive, than my house is surrounded by various kinds of people, Jews and Gentiles, rich and poor, magistrates and mechanics, friends and enemies, who have been waiting impatiently for me. As soon as I have dined, I attend to this crowd, and by the time I am done prescribing for them as their physician, it is night time, and I am so fatigued that I can scarcely speak. And this is my constant way of life."

This wonderful man was eminent in the several sciences of theology, medicine and mathematics, and was familiar with many languages, among which were Arabic, Chaldee, Greek, and those of Western Europe. He died at Cairo, at the age of seventy-five, universally admired and esteemed, and left behind him a name second to none among the many eminent Rabbis who have since flourished in the different countries of Europe. The estimation in which he is held may be inferred from the various complimentary titles which have been applied to him, such as the "Glory of the East," the "Light of the West," the "Great Luminary," the "Eagle of the Doctors," and the "Great Eagle."

The era in which Maimonides lived produced another illustrious Rabbi, who was scarcely less celebrated than himself. This was Abraham ben Ezra, usually called Eben Ezra. He was born at Toledo, about the year A.D. 1100, and was descended from a very distinguished Hebrew family. He was the cousin of the equally famous Rabbi Judah Hallevi, their mothers being sisters; though he must have been much younger than the latter, inasmuch as he subsequently married his daughter. This young lady was remarkable for her beauty and accomplishments; and though many suitors applied for her hand, her father invariably objected to them. At length her mother, becoming impatient or incensed at this conduct, complained in severe terms to her husband of the injustice done to their daughter. The Rabbi became excited, and took an oath that he would give the young lady to the first suitor who asked for her on the succeeding day. It is probable that information of this oath was promply conveyed by the mother to the family of her sister; and the consequence was that Eben Ezra presented himself the next day, at an early hour, at the house of his cousin, and thus obtained the prize. He, however, played a practical jest upon the family; for he disguised himself so completely in the habiliments of a beggar, that he was not recognized. The parents, at first, were in despair at the luckless accident which they supposed had occurred. The delusion was rendered still more complete by the extreme ignorance which the visitor affected, who seemed to be unacquainted even with the simplest rudiments of knowledge. After some time, however, Eben Ezra revealed himself; the parents of the lady were highly gratified, and the marriage was soon after celebrated.

[TO BE CONTINUED.]

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We over-rate whatever we have accomplished, and under-rate what we have never dared to perform. The lady who pruned her rosebush thought that the clearing of a forest was not such hard work, after all.

## THE PASSOVER IN JERUSALEM.

By the kindly offices of a friend (a Christian Israelite) we gained admission to the houses of several Hebrew families on the night of the Passover. The same general order of things was observed in them all. A long table was arranged for the sacred meal in the centre of the chief room of the house, and both chamber and table were adorned according to the wealth and taste of the occupier. In the centre of the table was a basket containing unleavened bread. Dishes containing hard-boiled eggs and salads were scattered about, the salads representing the bitter herbs of old; and wine from the vineyards of Bethlehem, sweetened with raisins, was plentifully supplied. At sunset the entire family, old and young, gathered round the frugal board—the men at one end and the women at the other, while the children occupied places between. In front of the male members of the family was set a platter containing a piece of roast lamb, usually a cutlet from the loin. Before the repast commenced the narrative of the exodus was read in Hebrew by one of the younger sons, and the patriarch of the group now and then interrupted the reader by throwing in some explanation of the text, or answering questions which were proposed. The narrative concluded, the head of the family led the devotions of the evening by reading some liturgical prayers. Then the feast commenced, at which only the males partook of the paschal lamb, while the women contented themselves with eggs and salad. At the conclusion of the repast the ancient Psalms of David were sung in their peculiar nasal fashion, which occupation often advances far into the night. To us these Jews displayed courteous hospitality, and pressed upon us their unleaveued bread and very excellent wine; and when, in parting from the interesting scene, we asked an aged patriarch whether he still anticipated the advent of the Messiah, a ray of gladness lit up his furrowed face as he replied, "I am expecting his appearance every day."

On the following Saturday — the Jewish Sabbath—we repaired, at seven o'clock in the morning, to the chief synagogue of the Jews in Jerusalem. During the previous night heavy showers had fallen, the "latter rain" of Scripture. This had accumulated in the narrow streets, for want of drainage, until the huge pools of water and mire rendered locomotion a thing of difficulty. The water had even invaded the floor of the sanctuary, and while we were looking about for a resting-place within, we were politely invited to take seats on the raised platform which occupied the centre of the building. From this conspicuous position we commanded the entire assembly. On the area some 600 or 700 persons were squatting on benches, with their legs folded under them, the books of Moses or some Hebrew liturgy on their knees, their heads covered (for the symbol of obeisance in the East is the uncovering of the feet), and a thick veil over their faces, as a memorial of the veil worn by Moses when he descended from the Mount, and which reminded us of the language of the Apostle Paul, "that to this day when Moses is read the veil is upon their hearts." Behind thick lattice work, in a high pitched gallery, were to be dimly seen the female portion of the assembly, but to all appearance mere spectators of a formal and feeble service. On the platform near us sat the chief Rabbi, who presided in the assembly; but what to us was specially interesting was the presence of a youth called up out of the assembly, as Jesus was at Nazereth, to read the Hebrew Scripture. This exercise concluded, the sacred roll was carried through every part of the edifice, that the worshippers might kiss the heaven-sent law before it was deposited in the archives by the ruler of the synagogue. A few liturgical prayers were then read, or rather nasally intoned, by the rabbi, to which responses were made in guttural and boisterous tones. The teaching element was entirely wanting, and the worship appeared to us little more than the formal and punctilious performance of religious duty.—*Sunday at Home.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 8, 1869.

## THE SECOND COMING OF CHRIST.

When the Savior had concluded His instructions to His Apostles, "while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This testimony shows that Jesus Christ will again be manifested in the body with which he ascended into heaven—the same body that was laid in the tomb, and that was felt by Thomas, who had said: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe;" to whom the Savior answered, saying: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." Thus it is evident that it was a tangible, material body with which He ascended into heaven and with which He will return, when He "shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord." It is also written: "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."

The Scriptures are very plain upon the literal coming of the Son of God in the last days, to reign upon the earth with His people, when the earth shall be cleansed from all unrighteousness; but there is a work to be accomplished to prepare the way before Him. This the Savior taught to His disciples when they inquired: "Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" foretelling: "And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." That the restitution spoken of by Peter, that was to take place previous to the second coming of Christ, whom he declared the heavens must receive "until the times of the restitution of all things, which God hath spoken by the mouths of His holy prophets since the world began," has commenced, is evident from the fact that the Gospel has again been restored, which circumstance clearly foreshadows the Messiah's second coming. The Gospel is again preached in its purity and fullness, with signs following the believers, showing that the restitution has commenced, and that the second coming of our Lord and Savior draweth nigh; for, as the Savior said, in the parable of the figtree, "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near." The journals of the day also

bear witness when chronicling famines, pestilences, earthquakes in divers places, the increase of debauchery, drunkenness, and all the dark catalogue of crimes and iniquities, foreshadowing the time when peace will be taken from the earth, when the "wicked shall slay the wicked," and every man who will not take his sword against his neighbor must flee to Zion for safety.

The Apostle said: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them," wherefore it behooveth each one to study the Scriptures, and to ask our heavenly Father for guidance, with a sincere desire to do His will and arrive at an understanding of these important truths. "This Gospel" signified the one preached in the day when He foretold His second coming, and its proclamation, in connection with other events foretold by the Almighty, indicates the joyful time to be drawing near. Let the Saints in patience possess their souls, and be not weary in well doing, but always endeavor, by faithfully living the religion of the Savior, to be prepared to meet Him; "For blessed is that servant, whom his Lord when he cometh shall find so doing."

G. T.

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## CORRESPONDENCE

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### SWISS AND GERMAN MISSION.

Zürich, April 23, 1869.

Pres. Albert Carrington.

Dear Brother,—Knowing the interest you have for the welfare of the kingdom of God and the spread of truth, I pen a few lines to inform you of the progress of the work in my field of labor, the Berne Conference, one of the four Conferences which compose the Swiss and German Mission.

I was appointed to preside over this Conference at a general Conference held in Zürich, August 2, 1868, and on the 4th I entered upon my new field of labor. I was entirely ignorant of the language spoken here, but I found good and kind friends who administered to my wants, for the Lord blessed me and opened my way, as He always has opened the way of His servants. I began to apply my mind to study, but it was some weeks before I attempted to speak in public, and my first trial was a task. The people bore patiently with me, for my earnest endeavor was to bless them and build them up in their most holy faith. My humble efforts to do good were weak and feeble, yet the Lord greatly blessed them, for He knew the righteous desires of my heart.

The Elders from Zion and the local Priesthood have been instrumental, in the hands of the Almighty, in convincing some 66 souls of the truth, and they now rejoice in a knowledge of the everlasting Gospel, having received a testimony of its truth. We have also organized three new Branches, with bright prospects of soon organizing the fourth. The Priesthood are all united in the love of the truth, and are zealously laboring for its advancement. An excellent spirit prevails among the Saints; they are united in the love of the Gospel, and manifest a desire to keep their covenants and live their most holy religion. Many strangers attend our meetings, and I entertain great hopes of seeing many come forth and bow in obedience to the principles of life and salvation.

During the past two years I have experienced much joy and satisfaction in laboring for the noble cause of truth, and my only desire is to press forward and endure unto the end.

The brethren are all enjoying the best of health, for which thanks be to God. Br. Grant joins in kind love to yourself and all the brethren laboring with you.

May God ever bless you, dear brother, with health and strength, and make you adequate to each and every duty enjoined upon you as a servant of the Lord, in your high and holy calling, is the constant prayer of your brother and fellow laborer in the Gospel of Christ,

W. B. RICHARDS.

## MINUTES OF A CONFERENCE

HELD IN BRISTOL, APRIL 25, 1869.

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11 a.m.

Present from Utah: Albert Carrington, Pres. of the European Mission; A. W. Brown, Pres. of Bristol Con.; Robert Dye, Pres. of Herefordshire Con.; J. F. Gibbs, Pres. of Cheltenham Con.; John Albiston and H. J. Moore, Travelling Elders in Bristol Con.

Elder Moore said the Saints were very generally striving to live their religion, and were improving in faith and good works, which rendered his labors very pleasant.

Elder Albiston said that he felt well in travelling among the Saints, whom he found, as a general characteristic, striving to serve God.

Pres. Brown said he had endeavored to become acquainted with the Saints —with their feelings and circumstances —and, as far as he could, had visited them personally; he reported favorably as to the condition of the Bristol Conference.

The financial report was read and accepted, also the statistical report. There are ten Branches, having a total of 368 officers and members.

Pres. Gibbs was glad to meet with the Saints of the Bristol Conference, where he had formerly labored; he had always labored with joy in this part of the vineyard, and the Saints had ever been kind to him; spoke at some length upon the principle of unity and upholding those in authority; taught the necessity for the Saints to be patient and faithful, and all will be right; rejoiced in his labors, and felt to say in this place and all other places, God bless the Latter-day Saints.

2.30 p.m.

Pres. Dye spoke of the necessity of living according to the light we have; that has enabled the Saints to pass through persecutions and trials with a degree of cheerfulness; also spoke upon the gathering, and the necessity of possessing the right spirit in gathering; we are engaged in the Lord's work, which we all need to know for ourselves, for the time will come when we shall have to abide the results of our acts.

Elder Albiston spoke upon this probationary state, and the necessity for revelation in our day as well as anciently.

Pres. Brown said he had been much edified by the remarks of the preceding speakers, and urged the necessity of putting in practice the words of life, that our salvation may be secured.

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6 30 p.m.

Pres. Carrington occupied the time, giving such instructions and counsels upon the gathering and other subjects as he felt directed by the Spirit.

The Hall was well filled both afternoon and evening, and the audiences were very attentive, expressing themselves much interested in the instructions they had received, and gratified with the privilege they had enjoyed.

There were the usual singing and prayers.

R. RAWLE, Clerk.

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A social party on Monday evening, 26th, pleasingly varied the monotony of daily care and toil. R. R.

He that sympathises in all the happiness of others, perhaps himself enjoys the safest happiness; and he that is warned by all the folly of others, has perhaps attained the soundest wisdom.

## THE PRESENT ABODE OF LAURENCE OLIPHANT.

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BROCTON, March 25.—This quiet place, lying fifty miles westward of Buffalo, and hitherto known only for its superior wines and grapes, has recently attained a wide-spread celebrity as the present residence of Laurence Oliphant, the brilliant British diplomatist and legislator. The report that he had disappeared from the fashionable world of London, and in Parliament, and joined a semi-religious, semi-socialistic community, has been extensively circulated. Yesterday I had the pleasure of an introduction to Mr. Oliphant, and made a flying visit to the grounds of the community to which he belongs, and of which he is the cashier and business agent. I had come hither to inquire into the mysterious disappearance which has excited so much comment, and while passing through the village met a lady and gentleman in a sleigh. The latter, in spite of his plain attire, in no wise different from the working clothes of any farmer, bore about him the unmistakeable air of breeding and culture, which distinguished him at a glance. He halted and engaged in conversation with Mr. Ryckman, an introduction from whom confirmed the surmise that the gentleman was no other than the former star of Belgravia and petted companion of royalty. He is tall and rather slender, yet noble and commanding in figure, with a high capacious forehead, and a mild but expressive eye. Of his wife it need only be said that she is a graceful and charming woman, with a face beaming with goodness and intelligence. She was dressed with the utmost plainness. After a few moments of conversation upon farming, Mr. Oliphant drove on, leaving an invitation to call at the office of the society. I drove down to the head-quarters of the community known here as the Harris Society. The head of the organization is Mr. Harris, a nephew of T. Harris, U. S. Minister to Japan. On our way we observed Mr. Harris engaged in pruning an orchard. As he saw us he came to the fence and courteously greeted us, but evaded any approach to conversation on any but the most indifferent topics. He is a gentleman of polished manners, and a notably mild and pleasing face.

The office is a two-story frame building, the main part occupied as a dwelling. Ringing at the door, we were ushered into the office. The room was elegantly carpeted and furnished. In one corner stood a tall bookcase, the shelves filled with choice volumes, while upon tables lay copies of late publications on horticultural subjects; and in one corner files of daily papers. On the walls were a few fine pictures, among which was a portrait of Mr. Oliphant, painted during his childhood. In a few moments that gentleman made his appearance, and proposed to exhibit the grounds. The first visit was to a greenhouse. He then proceeded to show us vineyards. To the north of the office, and close by the bank of Lake Erie, is the old Millet homestead. The house has been removed, and on its site an elegant cottage erected. Here Mr. Oliphant lives with his family.

The entire grounds of the society embrace sixteen hundred acres, lying mostly between the main road and the lake. Mr. Harris came here two years since, and going from one farm to another, obtained refusals of their respective farms. No one was aware of the general sweep which he was making, and when he had completed his negotiations, the entire farming community of a region, embracing nearly three square miles, discovered that they had sold out. In the course of the season the entire colony of over twenty families came and took possession.

Mr. Harris was a resident of Duchess County. He is the originator of a new system of theology, which resembles the teachings of Emmanuel Swedenborg. The members of the colony are converts. However the new creed may compare with our received ideas of orthodoxy, its practical fruits, as exhibited in the daily lives of its professors, speak well for it. The universal testimony of the neighborhood bears witness to the fact that all the members are shining examples of in-

telligence, amiability, and thrift. The property is held in common, but in other respects there is nothing socialistic in the system. The family is sacredly guarded. While they are frank in their business intercourse with the world, they are reticent in all matters peculiar to themselves, nor do they cultivate social relations outside their community. So strong is the desire to seclude that they are removing the highway some twenty rods from its former course. The intervening space thus created between their dwellings and the road will be laid out in park. The almost exclusive branch of industry is grape-growing, with a share of attention to other lines of horticulture. Thirty acres are set to one variety of grapes—though other varieties are cultivated. It is evident that the accession of so much capital, industry, and intelligence will add greatly to the wealth. A few years of skilful management of the place will convert the entire tract into one of the loveliest and most productive places in the country.

But after taking a careful view of the premises, it was impossible to avoid a feeling of surprise that one so capable of enjoying and adorning the brilliant society of which he was once the favourite could have been moved by religious zeal to forego the dazzling future which lay before him, and withdraw himself from his distinguished position to bury himself in this retired place. That his withdrawal was sudden is evident from the fact that letters were received here last summer from his constituents at Stirling, inquiring into the truth of the rumour that he was living here. The letters were handed to him and he replied by quietly sending in his resignation of his seat in the British Parliament. It is not known where he first came in contact with the religious teachings which brought about so strange a revolution in his life, but it is thought he first met Mr. Harris in Japan, where he was secretary to the British embassy, and from him he imbibed the doctrines. He expresses entire satisfaction with his action, declaring that the peace of mind and religious enjoyment which attend his new course of life are ample compensation for the sacrifices they have cost.—*Buffalo Express Correspondent.*

## TO-DAY AND TO-MORROW.

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The conditions of society are growing every year more troublesome. We are forging for ourselves fresh links in the chain of social embarrassments, and narrowing not only our own horizon, but the horizon of our children. Realistic as our age undoubtedly is, its realism does not protect it against the idealism of its social aspirations. We are becoming every day a more confirmed money-making people; but in proportion to the strength and progress of this tendency are we impoverishing ourselves. We are becoming incapable of practising that power of repression which has hitherto been recognized as the chief condition of successful labor. We are living for each other, but not for ourselves; and because this national characteristic is based upon the rotten foundation of selfishness, so this false and vicious system of philanthrophy is not only seriously modifying our social condition, but sapping for posterity the chances that we may leave behind us. The truth is, we are all too anxious to "make a figure" in whatever station life may have placed us. If tuft-hunting is on the wane, it is not because we have not still the same plebeian love of the nobility amongst us that characterized the people of two and three and four generations passed, but because the existing spirit of emulation is such as to have educated us into the belief that we are as good as our social superiors, and that we are entitled to equal marks of social distinction. The result of all this may not be much to us, but it is a good deal to our children. In a recent article we pointed out how rapidly the future was becoming narrowed by competition, and

how extremely small the chances (out of actual trade) were growing by a surplus population eager for callings considered more respectable than tailoring, butchering, or shirt-making. It remained for an able contemporary to comment upon the extreme barrenness of the prospects of the dull and the stupid in an age when shrewdness, ability, and alacrity were the rule and not the exception. Yet we imagined we perceived, even for intelligent lads, a future that resembled too closely a *cul-de-sac* unless they were willing to pocket their prejudices, and address themselves to work which they had been educated to consider as infinitely beneath them. Now, we may be certain that were we less emulous of each other than we nowadays are, one great cause of this embarrassing question would be obviated. Could the spirit of rivalry be but localized in the counting-house instead of extended to the drawing-room, what the age so rapidly gained it would not so rapidly lose. Competition would be indicated not by the number of visiting-cards per day brought in by the footman, but by the sum total of the figures entered into the ledger by the clerk. A man would be satisfied to know he was saving money; not keeping his friends by giving them dinners. And above all would ensue this great advantage, that whilst it lightened the heavy load of parental anxiety, whilst it kept a man safely and honorably in his position, it would enable the children to grow up with a fair knowledge of the state into which they were born, make them acquainted with the condition of their parents, and instruct them in the prospects they would have to work for to realize. Instead of this, what is the reality? If he be a wise man who knows his own father, he is surely a wiser who knows his own father's means. A large portion of what are known as the middle classes of this country are living by means not only factitious, but perilous. Occupation is found them by the numerous companies, societies, institutions, which the speculativeness or the philanthropy of the age has called into being. Incomes precariously earned, and of which the source may be any moment choked, are, by a sort of cunning in which the age is well practised, spread like the goldbeater's skin over an area too extensive to be covered with actual safety by the resources of a millionaire. Life is made resplendent by the meretricious show. The family is caressed and sought after. Expensive civilities are reciprocated. The very profession of the secretary, the director, or the promoter is exalted by the dignified inflation of a substantially small income. The girls become inspired with grand notions. The boys are dismissed to expensive schools, made the associates of their superiors in rank and wealth by many degrees, and flatter themselves with the golden reflection that beams upon them from the emblazoned condition of the fatuous father. Of course the tale is stereotyped. Any servant-maid leaning over the first area railing you meet will repeat it to you with all its details of folly, of selfishness, of degradation, and despair. And yet such are the typical tales of these times. Such are the stories that are helping day after day to swell our social history into a gigantic narrative of pride and humiliation.

Society is digging from its foundations that it may enlarge its bulk at the top. The structure may last our own day; but when it crumbles into the cavern which we have been so diligently excavating, will it not leave our children desolate and helpless? Of what use, we would like to know, is this persistent and epidemic adherence to extravagance and show? Have we no tales that we can repeat to each other to repress our common emulousness, and teach us the madness of subordinating our judgment to our vanity, our interests to our passions? No parent can possibly survey his little children without perceiving in their helplessness the expression of an earnest and tearful warning. The philosophy of the age is to ruin our children that we may amuse our friends. It is idle to point to exceptional instances. We draw our illustrations from that great body whose animating impulse is the impulse of toadyism; who follow whithersoever fashion may choose to lead; who vie with each other in the costliest exertions; who suspend their duties at home that

they may fulfill the most unconscionable duties abroad. This has been the complaint in many ages; but surely it is a complaint that is culminating in much bitterness now.

The misfortune and the cause of all this are these: we are simply complicating the conditions of society largely by the apparent incapacity of recognizing our own position in life; and chiefly by a selfish determination to enjoy to the uttermost that which we have to-day, but which we may not have to-morrow. We do not mean life. Life is a secondary condition nowadays. We mean money. Men know even now how frail are the chances of success, and how inadequate and perilous are the resources even of success. This knowledge has doubtless bred a great spirit of selfishness; for it is in human nature to enjoy that heartily of which the tenure is uncertain or limited. But let us trust our selfishness has not forced our natural feelings from our heart. Let us at least hope that whilst posterity still slumbers like an infant in its cradle some amelioration of our social disorder may be enforced by a recognition of the justness of making some provision for those we leave behind. Social retrenchment need not lessen our social dignity. It is possible to have a large number of friends without going into debt for them; it is possible to be respected as a man, and sought after as a companion, without ruining the prospects of one's children, and making a blank of the future as well as of the present.—*The Leader.*

## SUMMARY OF NEWS.

A Baltimore paper says the grand jury of Caroline County, Maryland, has just indicted a woman for witchcraft. The witch is a negress.

The Book of Mormon has been translated into the Deseret alphabet. Professor Orson Pratt is engaged in correcting it, and will then bring it east to have it printed.

A Married Woman's Law has recently been passed by the Illinois Legislature. It provides that a married woman shall be entitled to receive, use, and possess her own earnings, and sue for the same in her own name, free from the interference of her husband or his creditors.

GALLE, April 21.—Contradictory private advices have been received from Java reporting the outbreak of a general insurrection twelve miles from Batavia. Some Europeans are said to be killed. The Batavian newspapers have been prohibited from publishing particulars of the outbreak.

THE TIME.—The New York *Tribune* thus summarizes the results of the recent experiments over the telegraph lines between Harvard College and San Francisco, showing the time for the transit of the electric sparks to be as follows, from Boston—To Buffalo and back, 0.10 seconds. To Chicago and back, 0.20 seconds. To Omaha and back, 0.33 seconds. To Salt Lake and back 0.54 seconds. To Virginia City and back, 0.70 seconds. To San Francisco and back, 0 74 seconds.

A GIGANTIC "SHED."—From a description given by the *Alta California* of the works adopted by the Central Pacific Railway to protect the line from the heavy falls of snow to be expected in certain sections, it appears that a shed covering has been erected 22 miles in length. This shed is 16 ft. in width and 16 ft in height, not including the pitch of the roof. It is put up in the most substantial manner, all the timbers used being of the best quality to be obtained. The sides are enclosed, and, were it not for the fact that daylight penetrates through the interstices between the boards, the whole would be like a huge tunnel. The building is braced together in a peculiar manner, and is, in addition, firmly bolted to the rocks near the face of a cliff. Where snow slides are to be feared, an extension of the roof has been carried to the cliffs, so that falling masses shall pass over the building and lodge upon the other side.

The number of wrecks officially reported week, ending April 24, was 40, which raises the total for the present year to 940.

Nicholas M'Comas was shot dead by a young women named Cairnes, at Jarrettsville, Harford county, Maryland, on the 10th of April, for having betrayed her affections.

A story is going the round of the Indian and China papers that the young Emperor of China, being curious to judge for himself of the effect of opium, tried a pipe, and of course suffered severely. The Queen Mother made inquiries, and having found out that one of the chief eunuchs had supplied his Majesty with the opium, had him beheaded, as an example to the rest of the household, and a fresh proclamation against the use of the drug was sent through the empire.

THE AMERICAN METHODISTS AND STIMULANTS.—The New York East Conference of the Methodist Church has decided that members of the body must not only refrain from whisky, brandy, rum, gin, curaçoa, and absinthe—not only from porter, ale, and lager beer, not only from mixed drinks and all sorts of bar-room concoctions, but they must abjure the use of cider and domestic wines as beverages. They must "abandon the patronage of those physicians who prescribe alcoholic mixtures freely." They must labour for prohibitory legal enactments against the liquor traffic. They must consult their conscience as to the "expediency and even the rightfulness" of using intoxicating wine for sacramental purposes. They must, by precept and example, discontinue the use of the powerful narcotic, tobacco. Besides, the conference has required each clergyman under its jurisdiction to preach, at least once a year, a sermon embodying these principles.

WHIRLWIND.—A phenomenon was witnessed at Exeter about midday, April 25. The sun was shining brilliantly, the sky clear, and not a breath of wind was stirring, when a noise was heard like that made by the progress of a rocket, and the dust was whirled up on the pathway skirting the river Exe. Instantaneously a strong current of air rushed across the river, raising a boiling wave about a foot in height and from five to six feet in breadth, and throwing up spray some three feet in the air. The boats in the vicinity rolled considerably, and those which were moored to the rafts across the stream were turned round swiftly, as if by a strong gale. About 18 years ago a similar occurrence was observed in the same locality. The phenomenon only lasted about a minute.—*Exeter Gazette.*

SCIENCE AND WAR.—The London Peace Society has for some years past been actively promulgating its views on the Continent of Europe, as well as at home. Its foreign auxiliaries are now (aided by increasing popular intelligence) developing into active and influential associations with a valuable literature of their own. From a recent eloquent address by M. Frederic Passy, Secretary of one of these Continental bodies (the Paris League of Peace), we extract the followig striking allusion to the effect on warfare of the modern scientific "improvements":—"War used to be a duel; a frightful one, but yet grand and attractive. The combatants knew and appreciated those with whom they fought. Courage, perseverance, physical strength, and the union of intelligence with foresight, still availed much, whatever might be the risks as to success or defeat. Man was still something even amid the most fearful onslaughts of brute force. He felt that it was so, and he was proud of it. But, in our own day, science has advanced, and has brought to perfection not only the arts of production but those of slaughter. She has reduced war almost suddenly to a mere mechanical operation. 'It is scientific butchery!' as a contemporary writer (M. Guerolt, in the *Opinion Nationale*) has energetically exclaimed. We now make use of killing machines. We deliver to them men, the flower of our youth, and they give them back to us—corpses. Under these conditions the interest of conflict, and almost all conflict itself, disappears. We have but huge executions, characterized by horror alone. The soldier, the officer, the general are now no more, literally, than flesh for cannon. Thought and feeling revolt with disgust in face of these vast and stupid butcheries."—*Peace Society's Papers.*